

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLI.

SEVENTH-DAY, ELEVENTH MONTH 30, 1867.

NO. 14.

PUBLISHED WEEKLY.

Price Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

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Postage, when paid quarterly in advance, five cents.

For "The Friend."

Friends in Norway.

(Continued from page 99.)

In the latter part of the year 1821, Thomas Shillitoe visited Norway. He spent some time at Christiania, meeting regularly with the few Friends there, and attending to such other religious services as presented. From thence he went to Stavanger. The following extracts from his journal speak of Friends there, and of his labors amongst them:

"Fifth-day. Attended the usual meeting for worship of Friends at this place. Most of their members, and many strangers, gave their attendance. At the close of the meeting, a solid countenanced man, unknown to Friends, stood up, under much apparent exercise of mind, and expressed himself in a feeling manner, which produced a solemnity over the meeting. We afterwards learned, that a person, who was at the meeting I had at Christiansand, had written an account of that meeting to some of his friends at Stavanger, which had brought this and other persons to the meeting that day.

"At the close of their meeting for worship, their two months' meeting for discipline was held. The laws of this country require all, without distinction of sect, to render an account, to persons appointed by government, of all marriages, births, and deaths, that take place in each parish; which requisition Friends here had not complied with, whereby they had brought themselves under difficulty. As I had been informed, by some in authority, that this omission, on the part of Friends here, was deemed obstinacy and opposition to the orders of government, and as I could see no ground for their refusal to comply with the requisition, in order to prevent a continuance of this omission on the part of Friends, I drew up a minute, and had it translated for the approval of the two months' meeting, to become a standing minute on their minute-book, and be the first minute always read, and to be replied to by Friends who should be appointed to receive these accounts, and hand them to the persons appointed by the government to receive this information.

"Feeling constrained to labor with Friends here to bring about a better observance of true order amongst them, I recommended that when they discovered that any of their members, those who were constant attenders of their meetings, walked disorderly, or heard reports of

them to their disadvantage, they should labor with them in private, as being the way to promote the unity of the one Spirit, which is the bond of true peace; and that they should be especially careful how they judged those of other religious Societies, or meddled with them, relative to their religious rites and ceremonies, unless they were well assured in their own minds that necessity was laid upon them so to do.

"Also, to avoid a too familiar intercourse with those of other religious professions; but to keep in view, that Israel (of old) was to dwell alone; because, if we run into the way of temptation, for the sake of gratifying our natural inclination, let it be in whatsoever way or manner it may, we cannot expect to receive that Divine support and protection essential to our escaping the danger we thus willingly expose ourselves to. I felt thankful in believing these remarks, from observations they produced, were seasonable and well received."

Thomas Shillitoe gives an account of a large, crowded meeting, in which he spoke without the assistance of an interpreter, yet to the contriving of many hearts, and much to his own relief. Many present knew a little of the English language; and some who did not were much affected by the power of Truth. The meetings on the usual meeting days were largely attended, and generally very satisfactory. Several of the persons in power and authority, upon whom he called, evinced a considerate and kind disposition towards the Society, but laid great stress on those of Stavanger being recognized by the Society in England. T. S. showed some of these the epistles which the Meeting for Sufferings in London had addressed to the Friends of Stavanger; also the Book of Extracts which had been printed for their use, taken from the Book of Discipline published and used in England. This information appeared to give good satisfaction. He says:

"Previously to my departure, I received a visit from two young persons, who have, of late, become diligent attenders of Friends' meetings here, respecting whom, a comfortable hope was raised in my mind, that if they hold on their way as they have begun, they will add strength to this meeting. They were members of the Lutheran church. The young woman had been a diligent attender of her own place of worship, but afterwards absenting herself for a considerable time, the priest sent for her, and inquired if she had anything against him that was the cause of it; she said she had, and told him she had attended the burial of a man, who was well known to be an irreligious, immoral character; that, in a sermon he preached at the grave, he endeavored to set him forth to the hearers as a man of good conduct, one who had walked amongst men as uprightly as the Patriarch Jacob did; that she durst no longer sit under his preaching; that, for some time, she spent her First-days at home, until her mind was divinely turned towards the meeting of Friends. At first, she met with great opposition from her brother; but, in time, her steady conduct so wrought upon his mind, that he has become her steady companion in attending Friends' meetings.

They appeared to be coming very near to that principle of light and life, which, if fully yielded to, they would become true way-marks to others, and be made instruments, in the Divine hand, of increasing this meeting."

After leaving Stavanger, T. Shillitoe proceeded in a small boat to Bergen, where he had one small religious meeting, to his own satisfaction; hoping that though what was given him to express might be imperfectly translated, yet that the broken fragments might be accompanied by the Divine blessing. In his journal, he says,—

"The preacher of the German congregation, and the consul, had informed me there were two members of our religious Society in Bergen. They were described as very poor, but highly respected by people generally, for their uniform, steady, good conduct. The man came to my lodgings, and brought his wife with him. I was much struck with their neat, clean, and respectable appearance. They were not of our religious Society, but part of a company, who, several years ago, suffered great persecution, on account of their religious principles, in the late King of Wirtemberg's dominions. On inquiry, it appeared that, in many respects, they held the principles of Friends, with regard to war, oaths, language, and respect of persons. The woman, who appeared very intelligent, gave me an account of some of their sufferings, on their leaving the established religion of the nation. Their number was small; their good conduct so gained the esteem of the king, that he gave them a parcel of land for a settlement; but, in time, their number increased to several hundreds. When this great increase came to the king's knowledge, he withdrew his kindness, and began to persecute them, in which, it was supposed, he was put on by others; casting into prison men, women, and even children (as young as ten years of age;) having the men flogged almost daily, until the blood ran into their shoes, to compel them to renounce those scruples which they believed they were called upon to maintain, against war, oaths, flattering language, hat-honor, and other matters of faith. The governor of the castle, fearing lest their constancy under their sufferings should excite compassion towards them, in the minds of those appointed to execute this rigor of the law, generally attended in person, to see that no part of the punishment designed to be inflicted should be omitted. One day, the individual who had been an instrument in the Divine hand of gathering this religious body, being brought out to undergo his punishment, the governor standing by to see that it was thoroughly inflicted, the poor man, whilst under his sufferings, addressed the governor in nearly the following words:—'The Lord will reward thee for thy cruelty, in that thou art so unmerciful towards us.' At which the governor smote the poor man several times over his breast with his sword, saying, 'Dost thou *thou* me?' To which the poor man replied, 'I say the Lord will reward thee for thy cruelty towards us; and thou shalt never again be able to witness such acts of cruelty towards us.' At which the governor spurred his horse, and the beast set off with such speed that

he fell with him, whereby his sword was forced out of its sheath, and entering his body at the hip, wounded him in such a manner that he never was able to leave his bed while he lived. This circumstance reaching the king's ears, he gave orders that those who had the poor sufferers in their power should be careful not to endanger their lives when punishing them. Another of the officers was equally cruel. * * * After long and severe imprisonment, the king gave them their liberty, on condition that they left his dominions."

From the time of T. Shillitoe's visit Friends continued to hold their meetings for worship and discipline regularly, till the year 1825, when the meetings for discipline ceased to be kept up. The cause of their being discontinued appears to have been a division or strife amongst the members, on account of a person, not in membership, pretending to have had high revelations, and wanting to be regarded as a gospel minister. Some of the members embraced his views, accepted his testimonies, and wished him to be admitted as a member of the Society. Others, on the contrary, were dissatisfied, and could not agree with him. Amongst these was Elias Tasted, who earnestly contended for what he believed to be the pure testimony of truth. A few uniting with him, and remaining firm, most of the others resigned their membership. The small number remaining, of about four persons, kept up their meetings for worship steadfastly; though many prophecies and hard speeches were pronounced against them by those who had left.

In the year 1830, Friends in Norway were forbidden to hold their religious meetings; and those of Stavanger were required, by the local authorities, to keep within three-quarters of a mile around the town. One of them, named Iver Halversen, whose farm lay at a greater distance, wrote a letter of remonstrance to the government. It was dated Stavanger, 7th mo. 19th, 1830. It is addressed—

"To the king, or those into whose hands this may come.

"The reasons assigned by Iver Halversen for dissenting from the public worship.

"I have lived on my farm twenty-two years, and have attended to the king's laws, although I am charged with not submitting to his commands like others. I wish him to examine our principles, and uphold us in our just rights—a people who desire that peace and morality may prevail in our native country, and that the king's government may obtain the blessing of God.

"To bereave me of my land, will cause the ruin of myself and family. I am a free man, endeavoring honestly to live by my daily labor.

"Remember Gamaliel's counsel to the Jews, in the case of the apostles, by which we may perceive (in his pleading for the truth) that true Christianity is through faith in Christ; therefore we look higher than ourselves. We look beyond compliments and mere outward observances, desiring to experience a pure, upright heart, and a freedom from sin, even in this life, through the blood of the Lamb—through Him who knows all our thoughts, words, and actions.

"They who exert their authority to the disturbance and injury of peaceable men, should consider that their power is limited to the body, and to this present life. The prophet Daniel who faithfully attended to his duty to God, was delivered from his persecutors; and we trust that He who preserved him, will also protect us, whom we must serve and obey rather than men. Many thousand persons are permitted to dwell quietly under their respective governments, who have embraced the same truth as we have, seeking to do the will of God.

"The righteous (as we read in the New Testament) walk in the light; and though they meet with many trials, they forsake wrath and bitterness, and endeavor to live in peace; for the Spirit of Christ enables them to bring forth good fruit, which all experience who fulfil his law. I have witnessed this in my own heart, and have seen the Lord's goodness towards those who live in his fear, and keep his commandments.

"The magistrates of Stavanger have forbidden us to hold our religious meetings; but they cannot limit our conscience towards God. Over this the king and government have no control. We have no command of men for our faith, any more than Daniel had, when a decree was made by the king, which was likely to ensnare him. Even now, as at that period, there have been, and are, some who valiantly confide in God. Should it fall to our lot to have our freedom taken from us, yet we must do the will of God. Our Lord Jesus Christ said to his disciples, 'Ye shall be hated of all men for my name's sake.' The apostle James, addressing some in his day, says, 'Ye have condemned and killed the just, and he doth not resist you.'

"We love religious freedom, exempt from persecution, and seem to be compelled to this vindication of our conduct. We desire that the king and our rulers may walk in the light and strength of the Lord, and be clothed with that lamb-like nature, which establishes unity (and peace) amongst men.

"I am aware that some, under the christian name, have not abode in the truth, but are an offence and a stumbling-stone. The offences of these are imputed to those of the same profession; yet we wish our own hearts to be established in the truth, rather than specify the errors of others.

"We earnestly crave the king's influence, * * * being often engaged in prayer to God for his welfare, that of our country, and that his people, of every class, may walk uprightly all their days, to the honor and praise of God.

"I entertain a hope that government will not prevent us from serving Christ, who will judge all, and visit for injury done to his faithful people.

"IVER HALVERSEN REVEM."

(To be continued.)

The Telescope.

We might be apt to think, on a slight view of the matter, that there can be no immediate relation between the grinding and polishing of an optic glass, and fitting two or more of them in a tube, and the enlargement of our views of the Maker and Governor of the universe. Yet the connection between these two objects, and the dependence of the latter upon the former, can be fairly demonstrated.

The son of a spectacle-maker of Middleburg, in Holland, happening to amuse himself in his father's shop, by holding two glasses between his finger and his thumb, and varying their distance, perceived the weathercock of the church-spire opposite to him much larger than ordinary, and apparently much nearer, and turned upside down.

This new wonder excited the attention of the father; he adjusted two glasses on a board, rendering them movable at pleasure; and thus formed the first rude imitation of a perspective glass, by which distant objects are brought near to view.

Galileo, a philosopher of Tuscany, hearing of the invention, set his mind to work, in order to bring it to perfection. He fixed his glasses at the end of long organ-pipes, and constructed a telescope, which he soon directed to different parts of the surrounding heavens. He discovered four

moons revolving around the planet Jupiter—spots on the surface of the sun, and the rotation of the globe around its axis—mountains and valleys on the moon—and numbers of fixed stars which scarcely one was visible to the naked eye.

These discoveries were made about the year 1610, a short time after the first invention of the telescope. Since that period, this instrument has passed through various degrees of improvement, and by means of it celestial wonders have been explored in the distant spaces of the universe, which in former times were altogether concealed from mortal view. By the help of telescopes combined with the art of measuring the distances and magnitudes of the heavenly bodies, our view of the grandeur of the Almighty, of the plenitude of His power, and of the extent of His universe, are extended far beyond what could have been conceived in former ages. Our prospect of the range of the Divine operations are no longer confined within the limits of the world we inhabit; we can now plainly perceive that the kingdom of God is not only "an everlasting dominion," but that it extends through the unlimited regions of space, comprehending within its vast circumference thousands of suns, and ten thousands of worlds, all ranged in majestic order, at immense distances from one another, and all supported and governed by Him who created them, "who reigns on the heaven of heavens," whose greatness is unsearchable, and whose understanding is infinite.

The telescope has also demonstrated to us the literal truth of those scriptural declarations which assert that the stars are "innumerable." Before the invention of this instrument, not more than about a thousand stars could be perceived by the unassisted eye in the clearest night. But this invention has unfolded to view not only thousands but hundreds of thousands and millions of the bright luminaries, which lie dispersed in every direction throughout the boundless dimensions of space. And the higher the magnifying power of the telescope are, the more numerous those celestial orbs appear, leaving us no room to doubt that countless myriads more lie hid in the distant regions of creation, far beyond the reach of the finest glasses that can be constructed by human skill, and which are known only to Him who counts the number of the stars, and calls them by their names."

In short, the telescope may be considered as serving the purpose of a vehicle for conveying us to the distant regions of space. We would consider it as a wonderful achievement could we transport ourselves two hundred thousand miles from the earth, in the direction of the moon, in order to take a nearer view of that celestial orb.

But this instrument enables us to take a much nearer inspection of that planet than if we actually surmounted the force of gravitation, reversed the voids of space, and left the earth a hundred and thirty thousand miles behind. For supposing such a journey to be accomplished, we should still be ten thousand miles distant from the moon. But a telescope which magnifies objects two hundred and forty times, can carry views within one thousand miles of it; and a telescope such as Dr. Herschel's forty feet reflector, which magnifies six thousand times, would enable us to view the mountains and vales of the moon as if we were transported to a point about 100 miles from her surface. We can view the magnificent system of the planet Saturn by means of this instrument, as distinctly as if we had formed a journey of eight hundred million miles in the direction of that globe, which, at the rate of fifty miles an hour, would require a pe-

more than eighteen hundred years to accomplish.

By the telescope we can contemplate the region of the fixed stars, their arrangement into systems, and their immense numbers, with the same distinctness and amplitude of view as if we had actually taken a flight of ten hundred thousand millions of miles into those unexplored regions, which could not be accomplished in several millions of years, though our motion were as rapid as a ball projected from a loaded cannon.

We would justly consider it as a noble endowment for enabling us to take an extensive survey of the works of God, if we had the faculty of transporting ourselves to such immense distances from the sphere we now occupy, but by means of the telescopic tube we may take nearly the same ample view of the dominions of the Creator, without stirring a foot from the limits of earth.

This instrument may, therefore, be considered as a providential gift, bestowed upon mankind to serve, in the meantime, as a temporary substitute for those powers of rapid flight with which theaphael are endowed, and for those superior faculties of motion with which man himself may be invested when he has laid aside this material covering and entered that spiritual world for which he was created, where time and space do not exist, where all his acquisitions in knowledge and science will be more fully developed, and where he will be enabled the better to perceive the infinite greatness and goodness of that Heavenly Father, who created all things, visible and invisible, that he might bestow happiness on all that immense number of beings which His divine love and wisdom have created; all which knowledge could fill man with humility and submission.

The Turkish Women.

The most striking and painful feature of Mohammedan countries is the degraded position of the women. The lower classes wear out their lives in the most menial drudgery; in proportion as they rise in the scale of rank and beauty (beauty makes rank here) they are petted and caressed, but at the same time guarded with the most jealous care. Any woman in the Sultan's dominions, no matter what her birth and circumstances, may aspire to become an inmate of his harem provided she has the requisite perfection of face and figure; and, what is yet stranger, she may often anticipate being given in recognized marriage to some one of his chief officers. Yet there is no respect for a woman because of her nature, her character, or her sphere. She is admirable only so far as she contributes to the pleasure of man; and, in all relations, whatever influence she has is due to her seducing personal charms. Alas for the one who has no enchantments of face or form? Her happiness is not of this world, and according to the Moslem creed her heritage is doubtful in the world to come.

It is a mistake to suppose that Mohammedan women never go abroad. You meet them in every street and bazaar, but always veiled according to the peculiar fashion of the place they inhabit, and watched and attended just in proportion as they are valued, so that the more restricted they are the more complimented they must feel. Their door dress is everywhere much the same—loose all trowsers, confined at the ankle, a flowing robe with a girdle about the waist, and jewels proportioned to the wealth of the wearer—a style more graceful and desirable than many modes which Paris dictates. At Cairo, the women of the better classes wear usually in the street a black silk mantle which envelops them from head to foot, and a thick veil or screen which entirely conceals

the face, except the eyes. The dress of the poor is similar, but the material is a coarse blue cotton. Hundreds of women of this latter class sit all day upon the ground with a little pile of bread or fruit or vegetables by their side for sale; and through all the oppressive heat never lift their veils, considering it a disgrace, which only the lowest will incur, to have their faces exposed to view, while at the same time perhaps neck and bosom are wholly bare. The young girls at eight or nine years of age assume this veil. In Damascus, a thin bright-colored handkerchief of silk or cotton is drawn over the face and fastened behind. The shrouding mantle here is of white cloth, sometimes of embroidered muslin, and with the wealthy of those rich silk fabrics for which Damascus is so renowned. Nowhere, except in sea shells and sunset skies, have I seen such tints as there—yellow pinks, rosy purples, orange blues, crimson greens, maroon browns, all shot through with gold and silver thread, a blending that pleases and yet bewilders the eye. The native dyers of Cashmere boast of having more than forty distinct and peculiar hues. I think there cannot be less at Damascus.

In Constantinople the veil gives place to the *yachmac*, a scarf of the finest and most delicate white muslin, which is folded across the head and face, leaving the eyes and part of the forehead uncovered, and pinned or gathered into a knot at the back. Nothing could be more becoming than this gauzy muslin, giving a transparent look to the complexion, enhancing the brilliancy of the soft black or brown eyes which glance from between its folds, and only half hiding the luxuriant hair. I noticed that the prettier the woman the thinner was its texture; and there were some blooming faces to which it was only such drapery as the moss is to the rose bud. Often it was caught back with pearl-headed pins, while pearls hung in the ears or gleamed in a bandeau along the brow. The outer garment, the *feridgee*, is more graceful in shape than those worn elsewhere, and falls from the shoulders like a cloak or shawl. Its common material is merino or poplin, of a plain light color—gray, fawn, lilac, maize, and sometimes crimson or green. Rings set with turquoises and diamonds sparkle upon the fingers, but gloves and black shoes are rarely seen, the slippered feet being encased for walking in loose boots of red or yellow morocco.

It is said that many of the Turkish women are wearying of their present prescribed attire, and getting a taste for Western fashions. Indeed, some of them have carried their discontent and envy so far as to spit upon and push down Europeans passing them in a fresh Paris costume. An elegant English lady, residing in Constantinople, told me that she had twice been thus treated in the bazaars of Stamboul. Their own dress, however, is very pleasing, from its simplicity of form and color; and, if they did but know it, unless they could be guided by a faultless taste, they would lose, rather than gain, by the change.

The alabaster smoothness and clearness of skin which many of them possess is doubtless owing in a great measure to their frequent use of the bath—the first and most important part of their toilette. It subserves also another purpose for them which is wholly Eastern. It is a kind of a matrimonial market, and the brokers are the attendants. The customs of society makes it so difficult for young men to see young women, and to judge of their attractions at first hand, that they often go to the matrons of the baths to hear of some one captivating to their fancy; and when such an one is described, if there is no obstacle, negotiations are commenced. In this way, I am told, many marriages are brought about.—*The Independent*.

Nonconformity to the World.

Christians must not conform themselves to the world in their carnal amusements. The taste of men discovers itself in nothing more plainly than in their choice of amusements. It is easy to know what these are, and what is adapted to the corrupt taste of the carnal mind. Worldly men are never so much in their element as when engaged in them; and to enjoy them they will often sacrifice their most important interests.

Among these the amusements of the theatre have the first place; for these the world strongly pleads, and affects to place them on a level with divine ordinances, by saying they can learn as much from a good play as from a sermon. But it should be remembered that sermons and means of grace, derive all their virtue from the authority of Christ who appointed them and has promised to bless them; but the advocates of plays can never pretend that Christ has either ordained them, or engaged to put his blessing upon them.

So far are plays from being useful to the cause of virtue, that they are one of the most successful engines of vice that Satan ever invented. Several of the heathen philosophers and lawgivers opposed them in the strongest terms. Plato banished them from the commonwealth. Xenophon commands the Persians for not suffering their youth to hear any thing amorous, thinking it dangerous to add any weight to the bias of nature. Seneca complains that by the stage vice made an insensible approach, and stole on the people in the disguise of pleasure. Tacitus says the German ladies preserved their honor by having no play-houses among them. The Athenians would not suffer a judge to compose a comedy. The Lacedemonians would not endure the stage under any kind of regulations. The Romans, in their better times, reckoned the stage so disgraceful, that any Roman turning actor was degraded. And we may add that the English laws, till very lately, denominated stage-players rogues, vagabonds, and sturdy beggars. The earliest christians abhorred them. Tertullian, in the second century, says, "We christians have nothing to do with the phrenzies of the race-ground, the play-house, or the barbarities of the bear-garden." Some of the ancient councils ordained that players should be excommunicated, and that even the sons of clergymen must not be present at plays, "it being always unlawful for christians to come among blasphemers." A good writer says, "Will you not avoid this seat of infection? The very air suffers by their impurities, and they breathe the plague. What though the performance be entertaining; what though innocence and virtue shine in some parts of it; it is not the custom to prepare poison unpalatably. No; to make the mischief spread, they must oblige the sense and make the dose pleasant. Thus the devil throws in a cordial drop to make the draught go down, and steals some ingredients from the dispensatory of heaven. Look upon all their fine sentences, their flights of fortitude and their loftiness of style, as honey dropping from the bowels of a toad or the bag of a spider."

Archbishop Tillotson thought plays "a mighty reproach to Britain, and not fit to be tolerated in a civilized, much less in a christian nation." He calls the play-house "the devil's chapel, the school of vice and lewdness."

The dancing of both sexes, and especially in public places, is another species of amusement highly pleasing to the world, but extremely dangerous to good morals. The gayety it inspires, the company into which it leads, and various evils connected with it, render it every way unbecoming the christian, who has the utmost need to

cultivate seriousness and gravity, and to live and act as a pilgrim and a stranger. There is scarcely any thing, not absolutely and notoriously wicked, in which conformity to the world consists more than the amusements of the ball-room. Not a few have been called out of it into eternity; but where is the person who would wish, when summoned to the bar of God, to be found so employed?

Playing at cards is another favorite diversion with the world. The express purpose of this amusement is a sufficient argument against it—it is to *kill time*. Alas, our time is short enough, and will die of itself, we need not hasten its exit. Our days are as a hand-breadth, and our age is as nothing. We complain of the shortness of life, and yet labor to reduce its narrow span. It may justly be doubted whether any game be lawful which depends upon casting a lot, for dealing the cards is of that nature, and is therefore a kind of appeal to God for the success of our play, for “the lot is cast into the lap, but the whole disposing thereof is of the Lord!” But, not to insist upon this, it is really a childish business. It is a poor employment for rational and immortal beings to spend many hours of precious time in throwing about bits of spotted paper. The conversation that accompanies it is generally frivolous and foolish. The passions of avarice and anger are frequently excited, and the tragical consequences of gaming are so perfectly opposed to the christian character, that a good man ought to reject the amusement altogether.

There are other diversions, as horse-racing, &c., as well as conformity to the world in gay, indecent or too expensive fashions of dress, upon which we have not room to comment particularly. There is one grand rule applicable to them all, and which may afford a pretty good test of their propriety or impropriety. You will find this apostolic direction in Col. iii. 17—“Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him!” Now, can we see a play, dance, or play at cards, “in the name of the Lord Jesus and to the glory of God?” Can you pray for the Lord’s presence and blessing on these engagements? A good man once convinced a company of the folly of these things, by offering to say *grace* before cards, or to pray for a blessing on them. The company felt the impropriety, and asked him what he was going to do? The good man replied, “God forbid I should do any thing on which I cannot ask his blessing!” Common sense forbids you to say, “Lord, go with me to the play-house, and bless the good instruction I go to receive!” or, “Lord, give me a good hand at cards!” Such petitions would be justly reckoned impious; but the impropriety clearly shows that what cannot be done with a good conscience cannot be done to the glory of God, and therefore ought not to be done at all. In all these things the consistent christian must remember the text: “Be not conformed to this world.”

From what has been said it is surely evident that it is the duty of christians not to be conformed to this world. It is plain that God’s people are a distinct people, and ought to be a separate people. There is a holy singularity, though not an affected singularity, which well becomes them. This indeed requires courage. In certain situations, when persons have been closely connected with the carnal and the gay, and especially with the great, it will not be very easy to come out from among them, and avow that they belong to Christ. Yet, let none despair. The scriptures show us how it may be done: “Whosoever is *born of God*, overcometh the world; and this is the victory that overcometh the world, even our FAITH.”

This subject shows us the necessity of the new birth. If we would not be conformed to this world, it is necessary for us to be transformed by the renewing of our mind. Be ye transformed—changed into a better form—from being “earthly, sensual, devilish,” to become heavenly, spiritual, angelical; and this is done “by the renewing of our minds.” Oh, that Divine Grace may so transform our hearts that we may prove, and prove by our own experience—for nothing else can teach it—how happy a thing it is to be wholly devoted to God, and to be governed in every respect by his sacred will.—*Village Sermons.*

THE LAST WALK IN AUTUMN.

O'er the bare woods, whose outstretched hands
Plead with the leaden heavens in vain,
I see, beyond the valley lands,
The sea's long level dim with rain.
Around me all things, stark and dumb,
Seem praying for the snows to come:
And, for the summer bloom and greenness gone,
With winter's sunset lights and dazzling morn atone.

Along the river's summer walk,
The withered tufts of aster's nod;
And trembles on its arid stalk,
The hoar plume of the golden-rod.
And on a ground of sombre fir,
And azure-studded juniper,
The silver birch its buds of purple shows,
And scarlet berries tell where bloomed the sweet wild rose!

With mingled sound of horns and bells,
A far-heard clang, the wild geese fly,
Storm-sent from Arctic moors and fells,
Like a great arrow through the sky,
Two dusky lines converged in one,
Chasing the southward-flying sun;
While the brave snow-bird and the hardy jay
Call to them from the pines, as if to bid them stay.

I passed this way a year ago:
The wind blew south; the noon of day
Was warm as June's; and save that snow
Flecked the low mountains far away,
And that the vernal-seeming breeze
Mocked faded grass and leafless trees,
I might have dreamed of summer as I lay,
Watching the fallen leaves with the soft wind at play.

Since then, the winter blasts have piled
The white pagodas of the snow
On these rough slopes, and, strong and wild,
Yon river in its overflow
Of spring-time rain and sun, set free,
Crashed with its ices to the sea;
And over these gray fields, then green and gold,
The summer corn has waved, the thunder's organ rolled.

Rich gift of God! a year of time!
What pomp of rise and shut of day,
What hues wherewith our northern clime
Makes autumn's dropping woodlands gay,
What airs outblown from ferny dells,
And clover-bloom and sweet-brier smells,
What songs of brooks and birds, what fruits and flowers,
Green woods and moonlit snows, have in its round been ours.

I know not how, in other lands,
The changing seasons come and go;
What splendors fall on Syrian sands,
What purple lights on Alpine snow!
Now how the pomp of sunrise waits
On Venice at her watery gates;
A dream alone to me is Arno's vale,
And the Alhambra's halls are but a traveller's tale.

Yet on life's current, he who drifts
Is one with him who rows or sails;
And he who wanders widest, lifts
No more of beauty's jealous veils
Than he who from his doorway sees
The miracle of flowers and trees,
Feels the warm Orient in the noonday air,
And from cloud minarets hears the sunset call to prayer!

Selected.

At times I long for gentler skies,
And bathe in dreams of softer air,
But homesick tears would fill the eyes
That saw the Cross without the Bear.
The pine must whisper to the palm,
The north wind break the tropic calm;
And with the dreamy languor of the Line,
The North's keen virtue blend, and strength and beauty join.

Better to stem with heart and hand
The roaring tide of life, than lie,
Unmindful, on its flowery strand,
Of God's occasions drifting by!
Better with naked nerve to bear
The needles of this goading air,
Than, in the lap of sensual ease, forego
The Godlike power to do, the Godlike aim to know.

Then let the icy north wind blow
The trumpets of the coming storm,
To arrowy sleet and blinding snow,
Yon slanting lines of rain transform.
Young hearts shall hail the drifted cold,
As gayly as I did of old;
And I, who watch them through the frosty pane,
Unenvious, live in them my boyhood o'er again.

And I will trust that He who needs
The life that hides in mead and wold,
Who hangs yon alder's crimson beads,
And stains these masses green and gold,
Will still, as He hath done, incline
His gracious care to me and mine;
Grant what we ask aright, from wrong debar,
And, as the earth grows dark make brighter every star.
J. G. Whittier.

Marmalade.—A paper was read in the British Association on the “Confectionery and Marmalade Trade of Dundee”—a trade which has been in existence for seventy years. Some curious facts were stated which we copy:

The quantity of marmalade made in Dundee at the present time amounts to above 1,000 tons annually, for the production of which more than 3,000 chests of the finest bitter oranges are used. These are imported from Seville, as it has been found that the oranges grown in and around that city possess a peculiar and agreeable aroma, which renders them better adapted for the purpose than those of any other district either in Spain or Italy. When the marmalade is prepared, a sufficient quantity of sugar is added, to preserve it thoroughly, without in any degree impairing the flavor. About four hundred persons are directly employed at the Dundee confectionery works, and it may be added that occupation is furnished to many more in connection with them. For example, one of the Newcastle potteries is to a large extent employed in turning out the well-known printed jars for marmalade. Of these there are about one and a half millions required every year, costing the Dundee manufacturer about £6,500. The marmalade season, as it may be called—that is, the period during which all that is required of this preserve for the year's supply must be made—usually continues about four months, viz., from the beginning of December to the end of March.

The manufacture of confections is also carried on on a very large scale, and embraces an immense variety of lozenges, comfits, candied peels, &c., to supply the constantly increasing demand both at the home and colonial markets. The quantity of sugar, chiefly refined, used for the confectionery marmalade, and preserves made in Dundee would be difficult to estimate, but it probably amounts to two thousand tons annually.—*Late Paper.*

“If christians must contend,” says Jeremy Taylor, “let it be like the olive and the vine, which shall bear the most and best fruit; not like the aspen and the elm, which shall make the most noise in the world.”—*Late Paper.*

For "The Friend."

The following article from the *British Friend*, fully expresses the views and feelings of the writer of this, that he hopes it may find insertion in "The Friend," and lead many to ponder the subject seriously.

To those who have no sensible experience of the mercies of God, referred to by the Apostle in the passage quoted, and which are detailed in the previous parts of the Epistle, especially in the iii. chapter, the appeal will be in vain; but to those who have known something of these mercies, may this affectionate and moving exhortation of the Apostle not be in vain, but be listened to and obeyed. To attend week-day and business meetings is one way in which the true Christians among our members may confess their Saviour; and though no claim can be made upon our Father for blessings, when we do but draw near Him to receive, yet through His superabounding goodness, confession of Jesus, and coming to the Father to worship Him in spirit, who seeks, yes, seeks such worshippers, will be greatly blessed to them, as all can testify who have tried it.

J. E. R.

Germantown.

NON-ATTENDERS OF WEEK-DAY MEETINGS.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1.)

"Not forsaking the assembling of ourselves together as the manner of some is" (Heb. x. 25.)

"And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver" (2 Sam. xxiv. 24.)

Do not the vacant seats in too many meeting-houses of the Society of Friends, especially on week-days, sadly testify to the neglect of these admonitions; and is it not to be feared that "the manner of some is" to offer unto the Lord of that which costs them nothing, by presenting themselves before him on the first day of the week, whilst, alas! they neglect the assembling of themselves together when the service of the King of kings interferes, as they imagine, with the supposed duties or enjoyments of life. It is customary with most professing Christians to assemble with others for the public worship of God on the first day of the week. There may be little or nothing of true fealty to him in this. It would be deemed disreputable, and they would feel conscience-stricken, to omit so obvious a duty; whilst attendance on mid-week meetings for worship and meetings for discipline is regarded by too many as of little importance. They bow to the opinions of their fellow-men as regards first-day duties; whilst the love and fear of God prove insufficient motives to detach them from their too engrossing secular engagements at other times.

Very plausible reasons are often assigned for the omission of such attendance—that other duties stand in the way—needful attention to business—the care of a family—reasonable relaxation—inability to spare the time required—deference to employers or partners in trade. Such excuses might be considered valid if religion were a secondary matter—if temporal things were to stand first, and then the things of God. But the command is clear, distinct, imperative, "Seek ye first the kingdom of God;" and no humble believer need fear to accept this in all its comprehensiveness, and with all the consequences its unqualified fulfilment entails.

The writer believes plain speaking is needed on this subject, and, whilst desiring to plead with the negligent in Christian love, he would that they might very seriously consider whether they are not robbing God of his due, and their own souls of much spiritual benefit, by withholding from him what *may* cost them something, but which is unquestionably their reasonable service.

Is there not still left amongst us a measure, at least, of that deep and fervent love to Christ and to his cause which so characterized our forefathers, whom neither fines nor imprisonment could deter from attending their meetings? Is the burning zeal of other days no more to be found within our borders? Have those courageous and dedicated ones who feared no evil, but whose hearts were fixed, trusting in the Lord, left no successors? and are we indeed becoming, as a people, faint and feeble in our allegiance and service to our God? Some of us humbly, reverently trust that we are not forsaken of him, but that in many ways He is very graciously condescending to revive his work in our little community.

Whilst freely availing ourselves of every increased facility now offered for scriptural instruction, and of all other means really calculated to promote our spiritual growth, may we never forget the ancient landmarks; never lose faith in the direct influence, guidance, and teaching of the Holy Spirit, or the high privilege of communion with God through him; but rather be willing to be stirred up to greater diligence in the attendance of all our meetings for worship and discipline.

Many can testify that a rich and continued blessing has been bestowed upon them, both outwardly and spiritually, in thus giving up to the calls of duty; and how many have had to deplore a neglect of these meetings as the first steps in declension, which, abating their love to God and their joy in his courts, has led them downward in the path of unfaithfulness and sorrow.

Why should not our younger members seize these opportunities of identifying themselves more fully with a Society which many of them dearly love, and with principles which have stood the test of many a fierce and fiery ordeal?

Let us be faithful to one another, and faithful to ourselves in this matter. Let us ponder in prayer what is due to the Society of which we are members, to the cause of God, and of that dear Redeemer who has done so much for us. If we have been negligent as regards these duties, let us seek in the strength of our Lord to be so no longer, ever remembering the rapid approach of that day when "every one of us shall give account of himself to God."

J. D.

For "The Friend."

Itacolumite—or Flexible Sandstone.

A few weeks ago a brief notice of a specimen of flexible sandstone appeared in "The Friend." A fuller account of this interesting mineral, (by no means so rare as the writer supposed,) is here presented—principally condensed from an article in Silliman's Journal, by Chas. M. Wetherill, M. D., of the Lehigh University.

Its scientific name, Itacolumite, is derived from the mountain Itacolum in Brazil. It is a quartz rock, with a little talc or mica, and occurs in extensive formations in Brazil, in the Ural Mountains, and in Georgia and North Carolina in the United States, and appears particularly to accompany the diamond. The specimens examined by Dr. Wetherill, were from Brazil and North Carolina.

Scattered through the rock are small scales of mica, which are comparatively few in number,

but of uniform size, thin, and determine the cleavage of the rock. These plates lie in parallel planes, as they would settle naturally from a liquid. Where they are abundant in any plane the rock splits there readily. The chief constituent under the microscope, is quartz in very sharply fractured and fine grains. Occasionally are to be seen very minute black grains. The relative hardness of the siliceous grains appears to be that of agate, which may be scratched slightly by them. On one occasion the bottom of the agate mortar received a very decided scratch, which gave color to the supposition of a minute diamond as the cause. The rock is quite porous when compared with other sandstones; water placed in an excavation will filter very readily through the stone, even in a direction perpendicular to the plane of stratification.

The flexibility of this rock has heretofore been attributed to the mica which it contains, an inference which Dr. Wetherill shows to be unwarranted. The flexibility is really due to *small and innumerable ball and socket joints*, which exist throughout the mass of the stone very uniformly. Each joint permits a slight movement which is always greater in one direction. The accumulation of joints suffers a limited motion in every direction. This mobility is not perceptible in thick slabs unless they are large as to their other two dimensions. From such a slab it is easy to obtain a small and thin piece in which the flexibility may be observed; and the thinner the section the greater is the motion. Where small joints or fissures occur, the motion is greater at those points.

This jointed structure is so wonderful that it would warrant the name "articulite" to be given to the mineral, especially if we should find it again in other sandstones by observing them in very thin slabs.

These articulations or joints may be perceived with the microscope in any fragment of the mineral. A piece is fastened to the stage, which is then inverted and slightly tapped to remove any loose grains of sand. Upon adjusting the instrument and touching the specimen gently with a quill point, it is perceived to be composed of small botryoidal masses or congeries of grains of sand. The observer can scarcely divest himself of the impression that he sees a loose layer of sand, until the stage is again inverted and jarred, which demonstrates that the grains are interlocked. By managing the reflected light, with which the object is illuminated, the plates of mica can be distinctly seen; they are very few in number, and take no part whatever in determining the motion. The articulation is not that of basaltic columns. The component grains are arranged so that most of the groups have cavities and projections, and so that the projection of one group engages in the cavity of its neighbor. The rock may be dissected with a needle point, and shown to be made up of such groups of sand particles.

Each group appears to be composed of from twenty to fifty grains of sand not very strongly agglutinated. The individual grains are very sharp fragments of silica, not flat plates, and of great uniformity with respect to size.

The Brazil mineral presents almost exactly the same character under the microscope as that from North Carolina, with the exception that the individual grains, as well as the groups, are somewhat larger.

The flexibility of the itacolumite is shown in a striking manner with a cylindrical piece sawn out from a thick slab of the sandstone and rubbed down to the required shape. This specimen is seven and three-fourth inches long and three and a half inches in diameter. When one end is fixed the

other end may describe a circle of one and three-eighths inches in diameter, touching every point within that area. The rod can also be twisted about its axis, the torsion being 10° .

The most interesting relation of this rock is to the diamond which it accompanies. This gem, found at first in the disintegrated rock, has at length been discovered *in situ*, in the itacolumite itself; thus showing that this sandstone is at least one of the sources of the diamond.

The physical conditions which have led to the peculiar jointed character of the itacolumite may have had an important bearing upon the crystallization of the diamond, and hence it is of interest to ascertain what those conditions were, with the hope of throwing light upon the origin of the gem.

It would appear that the sand which formed this rock contained something diffused in a regular manner (and which was subsequently removed,) which prevented the uniform contact of the siliceous grains. It is possible to conceive that petroleum might have that effect when added to sand of a certain degree of moistness, and that the petroleum might be afterwards slowly removed by a process which permitted the crystallization of a portion of its carbon. When water was dropped upon dry sand and the mixture stirred, lumps were found of a uniform size; if, before stirring, a little petroleum was added, the lumps appeared to form more readily. The siliceous particles forming the lumps have water between their component grains, causing them to cohere, while the lumps themselves are kept from aqueous contact by a coating of petroleum around each one. Cohesion could take place between the particles, but not between the lumps. Under the microscope the sand thus treated bears a striking resemblance to itacolumite.

Dr. Wetherill says he made this supposition before he knew of DeChancourtois' hypothesis that the diamond may have been formed from hydro-carbons, and that its origin is thus connected with the existence of petroleum-bearing schists.

There is in the museum of the Academy of Natural Sciences in Philadelphia, a slab of this sandstone, some three feet long, placed in a glass case, with an outside handle by which the stone is readily bent, and its flexibility shown.

For "The Friend."

When sickness prevented Mary Dudley from attending one of the Quarterly Meetings to which she belonged, she wrote as follows:

"It appears clear to my best feelings, that if those gathered, and such as are in right ordering personally absent, were first to feel after the renewings of inward strength, bringing their spirits into a state of humble waiting, resignation would be their peaceful covering as individuals, and in proportion to the degree of spiritual life attained to, concern felt that the assemblies might be crowned by the presence of the King immortal; or if he proved a God hiding himself, that His devoted children might continue the acceptable exercise of faith and patience, until He was pleased to command 'light to shine out of obscurity, and their darkness to be as the noon day.' Yea, such would be encouraged to put up a prayer for the remnant that is left, whether in vocal or mental aspiration, till the Lord turn the captivity of the people generally, and cause a glorious breaking forth as on the right hand and on the left.

"I have viewed mentally an assembly such as our Quarterly Meeting, collected under the solemn profession of being spiritual worshippers, sitting in outward silence before the Lord, and apparently waiting only upon Him. Oh the awfulness where-with I have often beheld these meetings, while

my eye has affected my heart, and the language forcibly arisen, let us *be* as we *appear*, let us gather to the source of unfailing help; fully believing that if all were properly engaged in feeling their wants, and the only way of having them supplied, the united breathing would ascend as pure incense, and the lifting up of the heart be an acceptable sacrifice.

"It is religious consideration which all have need increasingly to dwell under, and were the mind sufficiently withdrawn from sublunary objects to the contemplation of those which are alone pure and permanent, many would assuredly be prepared in a spiritual sense, to unite in the testimony which was borne on a very inferior occasion, by one coming from far, that the one half was not told me. Nay, verily! for had the Lord's messengers, 'the tongue of the learned,' or could they utter with angelic power the sensations they may at times be favored with, all would fall short in describing the beauty of Zion, the safety of her inhabitants, and those transcendent pleasures which are at God's right hand. Let the Lord then work in your hearts, beloved young friends, convincing how true substantial rest is to be found, and through converting goodness entered into.

"The choice is left to us all, none will be forced into the path of happiness, but as the awakening, attractive influence of divine love is yielded to, and the light which maketh manifest obediently followed, the work of transformation will gradually advance; 'the new man which after God is created in righteousness and true holiness,' will strengthen and mature, until there is a reaching to the fullness of the stature mercifully designed."

Cultivation of Nuts.—There are several kinds of native nuts which are extensively consumed, and the sale of them constitutes quite a branch of trade. The Pecan nut of the southwestern States is a species of the walnut, of which vast quantities are sold annually, and it is an excellent variety. The shellbark (hickory nut) grows in abundance in many places in this section, especially on the intervals of Nashua river. An hundred bushels are sometimes gathered on a single farm in a season, which sell readily at a fair price. There is a large variety of this nut found in western Pennsylvania, and other places. Many trees of the common hickory produce nuts nearly equal to the shellbark, but in general they are much inferior in quality. The butternut grows spontaneously. In some places in the Northern States the nuts are consumed to considerable extent, and are much superior to the fruit of the black walnut, which, also, is common in New York State, as well as others. The chestnut is the prevailing growth in many sections. In Worcester county it is abundant, forming nearly the entire growth. In some wood lots, instances are known where thirty or forty bushels of nuts were gathered on a farm in a year. Chestnuts vary much in size. Some varieties are nearly as large as the Spanish, others are quite small. The Spanish and other European kinds, some of which produce fruit nearly as large as the horse chestnut, might be grown here in many sections. The imported walnuts and filberts alone, which are consumed in the United States, amount to an enormous sum, and if they can be produced here equally as well, it would appear advisable to make the effort.—*New England Farmer.*

Selected.

So, Friends, when you come together to wait upon God, come orderly in the fear of God; a few that are thus gathered by the arm of the Lord into the unity of the Spirit—this is a sweet and

precious meeting, where all meet with the Lord. Those who are brought to a pure, still waiting upon God in the Spirit, are come nearer to Him than words are; for God is a spirit and in the spirit is He worshipped; so that my soul has dear union with you who purely wait upon God in the Spirit—though not a word be spoken to the hearing of the outward ear. And there is true feeding in the Spirit; and all who thus meet together to wait upon the Lord shall renew their strength daily. In such a meeting, where the presence and power of God is felt, there will be an unwillingness to part asunder, being ready to say in yourselves, it is good to be here; and this is the end of all words and writings—to bring people to the eternal living word. So all do hearts, when you come together to wait upon God, come singly and purely; that your meeting together may be for the better and not for the worse. And if any be moved to speak words wait low, the pure fear, to know the mind of the Spirit where, and to whom they are to be spoken. any be moved to speak, see that they speak in the Power, and when the Power is still, be ye still. *Alexander Parker.*

A Dangerous Insect.—Du Chaillu, the celebrated traveller, in a lecture on Africa, gives the following description of the black Bashikonay ant:

"These black Bashikonay ants may well be called the lords of the forest. It is the most voracious creature I ever met. It is the dread of all living animals, from the leopard to the smallest insect. It is their habit to march through the forests in a long regular line, a line about two inches broad, and often several miles in length. All along this line are larger ants, who act as officers—stand outside the ranks and keep this regular army in order. If they come to a place where there are no trees to shelter them from the sun, whose heat they cannot bear, they immediately build an underground tunnel, through which the whole army passes in columns to the forest beyond.

"When they grow hungry, as if by a sudden command, the long file spreads itself through the forest, advancing forward, attacking and devouring all living things with a fury quite irresistible. The elephant and gorilla fly before them, the bladders of men run away, every animal that lives in the line of march is chased. In an incredible space of time those that are caught are overwhelmed, killed, eaten, and only the bare skeletons remain. They seem to travel day and night. Many a time have I been awakened out of a sleep and obliged to rush into the water to save myself from them. When they enter a house they clear it of every living thing. Cockroaches are devoured in an instant; rats and mice spring around the room in vain. They will not touch vegetable matter; thus they are very useful, clearing the country of many insects. When on the march the insect world flies before them, and I have often had the approach of a Bashikonay army heralded to me by this means.

"Wherever they go they make a clean sweep even ascending to the top of the trees in pursuit of their prey. Their manner of attack is an impetuous leap; instantly the strong pincers are fastened, and they only let go when the piece gives way. At such a time this little insect seems animated by a kind of fury which causes it to disregard entirely its own safety. The negroes relate that criminals, by which they generalize mean wizards, have sometimes been exposed to Bashikonay ants, tied to a tree so they may not escape, and then been devoured to the bone.

they are larger than any ants we have in America. The number of one of their armies is so great that he does not like to enter into calculations, but I have seen a continuous line passing at a good speed a particular place for twelve hours. So you may imagine how many millions there must have been."

Selected.

Extract from the Life of Daniel Wheeler.

In looking back at the marvellous manner in which I was sustained through all this conflict, and again restored as one brought back from the dead, I cannot avoid adverting to that period of my illness, when my mind felt so reconciled to the prospect of death, as before mentioned; and now fully believe from what I have since been mercifully favored to experience, that so far from being in any degree prepared for such an awful event, a deceptive feeling must have been superinduced by the state of torpor and insensibility in which I then was, and which totally benumbed my better feeling and desires as to the future. To this may be added a predominating fear of having to endure more of those sufferings of which I had had no small share; which, the probability of being again restored to health, seemed to banish every hope of escaping. Truly awful is the thought which this view of my then lost condition occasions, when I contemplate the woe and misery which must have been my eternal portion, if utterable mercy and long-suffering had been withdrawn, and if the soul had been required of me who had witnessed no repentance towards God the Judge of all, except what, at times, the fear of punishment had extorted; and who was a stranger to that saving faith in the Lord Jesus Christ, as the "Lamb of God that taketh away the sin of the world;" without which, his precious blood would have been shed in vain for me. I could thus have died in my sins, which, unrepented of, would have followed after to judgment and a terrible array against my guilty soul; and yet when my end was apparently so near and inevitable, if such questions as are frequently proposed on the like occasions, had been put to me, I have little doubt but satisfactory answers would have been returned, as to my belief and hope in the essential truths of the Gospel. But alas! this could have been from hearsay and traditional report, and not from any heartfelt saving knowledge of my own; for it is now plain to my understanding, that no man can have saving faith in Jesus Christ, who is unacquainted with, and does not walk in the light of that Divine Spirit, which is so justly styled the *spirit of faith*. It is through this alone that the death and sufferings of Christ and his whole sacrifice for sin, are availing, and truly applied to all those who, through faith, lay hold of him, the true Light and Saviour of them that believe in his inward and spiritual appearance. These can say to others from sensible and blessed experience: "Behold the Lamb of God that taketh away the sins of the world;" they have received the atonement by Him, and they reap the glorious fruit and benefit of his death and suffering for sin, by the sacrifice of himself, and of his resurrection and ascension; that He ever liveth to make intercession for those who are thus willing to come unto God by Him. A man may yield an assent to all the great and solemn truths of christianity; the miraculous birth, holy life, cruel sufferings, ignominious death, and glorious resurrection and ascension of our blessed Redeemer; he may believe in the atonement, in his inward and spiritual appearance in the hearts of mankind by his Holy Spirit; and yet he may fall short of the prize immortal, unless he comes to witness the saving operation of the

Holy Spirit in his own heart, and to know thereby, through faith in it, a purifying preparation for the kingdom of righteousness, peace and joy, in the Holy Ghost. How can I sufficiently appreciate or declare the extent of the endless mercy which suffered me not to perish in the midst of my sins, when so many were swept away by the same pestilential disorder.

(The above alludes to when he was in the British army, when the average number of deaths was twenty-seven a day and night.)

After having mentioned the facts connected with my sickness and recovery, it seems only due, however feeble on my part the effort, to endeavour to commemorate such gracious dealings with humble gratitude and reverence; earnestly desiring that no motive whatever will be allowed to prevail with me for making the attempt, but that of promoting the glory and honor of the great name; that others may know and fear, and believe in the all-sufficiency of that Power which hath "showed me the path of life," and which alone can bless for their instruction what has been written, to press the necessity of contending for that saving faith, "once delivered to the saints." Without it all religious profession is a dream, a shadow, and a doubt; but with it a glorious reality; yea, "the substance of things hoped for, the evidence of things not seen," even the salvation of the soul, through Christ Jesus our Lord. Amen!

Lawyers and Doctors in Europe.—The *Allgemeine Zeitung* publishes some curious statistics respecting the number of lawyers in Europe. It says that in England there is one lawyer for every 1,240 of the population, in France one for every 1,970, in Belgium one for every 2,700, and in Prussia one for every 12,000 only. Another curious fact is that in England the number of persons belonging to each of the different professions is nearly the same. Thus there are 34,970 lawyers, 35,483 clergymen, and 35,995 physicians. In Prussia, on the other hand, there are 4,809 physicians to only 1,362 lawyers.

Daniel Wheeler writes in his journal, after attending Philadelphia Yearly Meeting in 1838: "On the subject of meetings for worship, I had one remark to make; and to declare that if ever we suffered the righteous testimony to the teachings of that Divine grace which hath appeared unto all men to fall to the ground, or be lowered by departure from a silent waiting upon God for the blessed influence of the Holy Spirit, to enable us to worship Him aright, the glory would depart from our Israel, and nothing be left us but an empty name."

The London Builder says that if people planting orchards would give orders to mark the north side of the trees with red chalk before they are taken up, and when set out to have the trees put in the ground with their north side to the north, in their natural position, a larger proportion, it is said, would live, as ignoring this law of nature is the cause of many transplanted trees dying. If the north side be exposed to the south, the heat of the sun is too great for that side of the tree to bear, therefore it dries up and decays.

T. D., of Surry, was at our forenoon meeting. When the showers are withheld both immediately and instrumentally, those who esteem themselves righteous are apt to attribute the cause to others present; but the truly humble and penitent, who dwell under a deep sense of their own demerits, are rather ready to query, Is it I? Is it I?—*Samuel Scott.*

THE FRIEND.

ELEVENTH MONTH 30, 1867.

It may be remembered by many of our readers that somewhat more than a year ago mention was made in this journal of the street cars in Philadelphia having been stopped from running on the First-day of the week, by one of the courts deciding that it was contrary to the laws of Pennsylvania. The case was carried by appeal to the Supreme Court, which by a majority of one—three to two of the judges—has set aside the decision of the lower court, on the ground of misapplication of the law relative to secular employments on the First-day of the week, and consequently opened the way for the running of the cars on that day; of which many of the companies have already availed themselves.

We are sorry that this innovation has been made on the order and quiet of the day selected by the christian world for the observance of public worship, retirement, religious reading and meditation. The noise of the cars, and not unfrequently of their occupants, seriously interferes with the performance of these duties, especially during the warm weather, and notwithstanding the court says it has no desire or intention to abate the restriction imposed by the law of 1794, yet the removal of this obstruction to this kind of secular employment on First-day, can hardly fail to take off some of the moral restriction, if not the legal, from the pursuit of different callings; so that there is reason to fear there may be other serious inroads made on the proper observance of a day which should be devoted to the public acknowledgment of our dependence upon, and gratitude to the beneficent Giver of every blessing we enjoy. We greatly fear the effect of the decision on the morals of our community, and that it will be found in this, as in other departures from the right, that though at first its deformity and danger startle and alarm, time and repetition reconcile to its presence, and prepare the way for a still wider divergence from the path of rectitude and safety.

In the opinion of Judge Reed on this question, as published in the newspapers, we find much with which we fully unite. His exposition of the scripture testimony that the Sabbath was a strictly legal institution, commanded and applicable to the Jewish nation alone; that the fourth commandment applied to the Seventh-day of the week alone, and as a legal and typical observance, the Sabbath was fulfilled and abrogated by the coming of Christ and the introduction of the christian dispensation, and that there is nothing in the New Testament to show that any other day had been substituted for it by Divine authority, is clear and decisive. So are also his quotations and arguments to prove that neither the primitive christians nor the early reformers believed in there being any peculiar holiness or sanctity in the First-day of the week, then, as now, called *dies Solis* or Sunday. He cites Luther and Calvin, Cranmer and Knox, and presents their unequivocal testimony in support of this position. He also gives the declarations of Barclay and Penn as authoritative evidence of this christian truth, and likewise several, esteemed as eminent divines in the Church of England, all supporting the same view; all which is satisfactory as spreading correct opinions on this controverted subject among the people.

But we fear that the inference drawn from his statement, that the law of the Commonwealth relative to secular employment on the First-day of the week, was intended to restrict the citizens,

only from carrying on their regular occupations, may be that they can engage in any mechanical labour or mercantile transaction on that day, provided it differs from that which they pursue on other days of the week, and thus we may have it but little distinguished by cessation from labour. Nor can we admit his attempt to prove that, because the running of the cars will accommodate some, by carrying them to their places of worship, and others, by affording the means for escaping from the city to the country, it is therefore a work of mercy or necessity, has force enough to overcome the objections on account of its promoting a disregard of the duties of the day, and its agency in further demoralizing the irreligious portion of the community.

We are convinced that loss has been sustained in regard to a proper estimate being placed by the community generally on the complete devotion of one day in seven to rest for man and beast, and to the duties of public worship and other religious acts, by the promulgation of unscriptural and unsound sentiments relative to the authority for observing the First day of the week, and a peculiar sanctity being attached to it. With the open bible and the general ability to read it, the unauthorized assumptions and the far-fetched inferences on which this Judaizing theory rests, are readily detected by the people; and in their opposition to what they justly attribute to priestcraft, they are liable to, and have run into an opposite extreme: we think the present infringement on the quiet that has heretofore reigned in Philadelphia on the First day of the week, is greatly attributable to this cause.

It is sorrowful to see that in our own religious Society—which from its rise has never acknowledged any moral or religious obligation to observe one day more than another, except as agreed on by christians generally, and recognized by the law of the land—many, in imitation of other professors, have adopted the use of the word Sabbath to designate the First-day of the week. Did we as scrupulously adhere to truthful language as our profession calls for, and were we as anxious as we ought to be to maintain and spread correct views of the gospel dispensation among others, we are persuaded this would not be the case. The Jewish Sabbath having been fulfilled by Christ—who alone is the believer's rest—and passed away, and neither Christ nor his apostles having given any command, or recommended the observance of any one day more than another, the use of the term Sabbath, as applied to the First-day of the week, conveys an erroneous idea, and is therefore untruthful. But while we believe there is nothing to be found in the New Testament that can be correctly construed as an injunction for the christian to set one day in seven apart for the service of the Creator, and that the teachings of the Holy Spirit in the heart are, to sanctify every day alike by obedience to and the heartfelt worship of the Almighty, we nevertheless are fully convinced that the general observance of one day in seven for public worship, &c., as practised in christian nations, is a wise provision, highly promotive of the best interests of the people, and should not be disregarded but for works of necessity and charity.

SUMMARY OF EVENTS.

FOREIGN.—Dispatches from Rome announce that the Pope, in accordance with the advice of France, has ordered the release of all the Garibaldians who were taken prisoners during the late campaign. Transports have been ordered to proceed from Toulon for Civita Vecchia for the purpose of bringing back the French troops. It is reported that Galibaldi is lying seriously ill in prison at Varignano.

It is stated that the government of Bavaria and the

Pope have both acceded to the proposed European conference on the Roman question. It has also been acceded to by Italy and by Wurtemberg. The Conference is to meet at Munich on the 12th of next month. The Austrian government has signified its willingness to join in the conference. Lord Stanley stated in the House of Commons that England had been invited to join a general European Conference, but had refused to do so, unless a distinct plan of action was first proposed. Lord Stanley thought that participation in such a Congress would only add to the responsibilities of England, without doing any good.

The French Emperor made a speech at the opening of the Chambers, which is pacific in its tone. The speech refers to Italian and German affairs and questions of domestic reform. It is praised by the London *Times* as peaceful, liberal, and sensible. He disavows all wish to interfere in the affairs of Germany.

The British Parliament was opened on the 19th inst. The Queen was not present. A Royal Commissioner read the speech from the throne in substance as follows: King Theodore having rejected all demands of Great Britain for the release of her subjects, cruelly and without just cause imprisoned by him, her majesty had no alternative but to send a military expedition to Abyssinia, and reference is made to the supply bills necessary to defray the expenses. The invasion of the Papal States is now over, and the hope is expressed that the Emperor Napoleon will soon withdraw his forces from Italy, and avoid unfriendly relations with Victor Emmanuel.

Penianism has been repressed in Ireland, but has taken the form of organized outrage and murder in England, where it must also be suppressed by the firm fulfilment of the laws, and by the loyalty of the people.

The Queen's speech concludes with the promise that her government will bring before Parliament reform bills for Scotland and Ireland, and other domestic measures of an important character.

The English government is not in any way bound to guarantee the bonds of the Inter-oceanic Railway, in the country of Honduras.

Dr. Livingstone is now known to have been alive and well, in Central Africa, in the Fourth month last.

Three convicted Fenians named Allen, Larken, and Gould, were executed in Manchester on the 23d inst.

The Sultan of Turkey, though he has declined to adopt the course advised by France, is endeavoring to restore tranquility and peace to Candia.

Winter has fairly set in at Petersburg, Russia. The river Neva is frozen over, and navigation between Lake Ladoga and the Gulf of Finland is closed.

Consols, on the 23d, 94½ U. S. 5-20's, 73½. The Liverpool market for breadstuffs was quiet. Cotton, 84d. for uplands, 83d. for Orleans.

The allied forces in the Paraguayan war have taken Pelar, as reported. The Paraguayans lost 286, killed and captured. A battle was fought near San Solano, on the 3d ult., in which the Paraguayans were again defeated.

UNITED STATES.—Congress.—The fortieth Congress reassembled at Washington on the 21st, according to adjournment. The House is now constituted with one hundred and ninety-three members, and the Senate with fifty-four. In the Senate the Republicans number 42 to 12 Democrats, the House has 144 Republicans and 49 of the Opposition. By the provisions of the Constitution the regular session commences early in the Twelfth month, and it is supposed but little business will be attempted until after the regular session begins. Sundry resolutions were introduced in both Houses, and they adjourned from the 21st to the 25th. It is believed at Washington that the tax on cotton will be repealed.

Philadelphia.—Mortality last week, 201.

The Union Pacific Railroad is now finished to the Rocky Mountains, 528 miles west from Omaha. It is intended to prosecute the work during the winter whenever the weather will permit.

Alabama.—The Reconstruction Convention has imposed an additional tax. The bill of rights declares that all persons and classes in the State who may be declared citizens of the United States are declared citizens of Alabama. None can be convicted of treason except on the testimony of two witnesses to the same overt act, or upon his confession in open court. Those convicted of treason are not allowed the right of suffrage. All who, on being pardoned by the President had to enter the plea of pardon and guilty, are disfranchised to the number of forty or fifty thousand.

The article of the constitution on the judiciary, as reported, provides that the Governor shall appoint all the judges of the several courts; the solicitors and chancellors, to be confirmed by the Senate. The magistrates shall be appointed by the Governor, but the Legislature

may change the manner of appointing them. The chancellors shall appoint the registers, and the judges appoint the clerks of the several courts. The term of these officers shall be six years.

The appointment of judicial officers is provided for in order to prevent the elections being controlled by the colored voters.

Louisiana.—The State Convention met at New Orleans on the 23d. A majority of the delegates are colored men, and it was supposed they would elect a colored President.

North Carolina.—The registered voters in this State number 174,717, viz., whites, 103,060, and blacks, 71,657. A large majority has voted for a convention.

South Carolina.—The total registry is 125,336, which the blacks have 79,585, and the whites 45,751. In this State also a convention will be held.

Pensions.—The Commissioner of Pensions, at the request of an officer of the Treasury Department, has furnished a report showing that the whole number of applications for pensions, by reason of casualties in the late war, was 287,472. Of this number 209,628 have been finally acted on, and 67,915 are suspended for additional evidence, and 9929 are awaiting action in the order.

The Indians.—The efforts of the U. S. Commissioners to hold treaties with the northern tribes at Laramie and North Platte, were only partially successful. At Fort Laramie a few Indians attended and were willing to make a treaty, but the Commissioners advised them to wait until spring when another effort will be made to hold a council with all the northern tribes. At North Platte no Indians appeared up to the 23d of Eleven month, and the Commissioners separated.

Prairie Fires were recently general over a large part of the west. In western and northern Missouri and Kansas, many farms were devastated, and immense amounts of property destroyed. The swamps of southern Missouri were said to be a mass of fire, and along the Illinois Central Railroad for a distance of 100 miles, the prairies were at one time burning. A general rain to extinguish the fires were greatly desired by the inhabitants.

The Markets, &c.—The following were the quotations on the 23d inst. *New York.*—American gold 149 U. S. sixes, 1881, 113; ditto, 5-20, new, 107½; ditto, 10-40, 5 per cents, 101½. Superfine State flour, \$8.85. Shipping Ohio, \$9.50 a \$10.50; California flour, \$12.50 a \$13.50; St. Louis, \$10.50 a \$15. White Genessee wheat, \$2.81. Canada barley, \$1.60. Western oats, 80 cts. Rye, \$1.67. Western mixed corn, \$1.36. Cotton, 17½ a 18½ cts. *Philadelphia.*—Superfine flour, \$7.50 a \$8.50; finer brands \$9 a \$14. Rye wheat, \$2.40 a \$2.55. Rye, \$1.72 a \$1.75. Yellow corn, \$1.43 a \$1.45. Oats, 75 a 78 cts. Clover-seed \$7.50 a \$8. Timothy, \$2.50 a \$2.60. Flaxseed, \$2.50 a \$2.50. *Cincinnati.*—New corn in the ear, 70 a 72 cts. Oats, 62 a 64 cts. Middlings cotton, 15½ cts. *Chicago.*—No. 2 spring wheat, \$1.72. Corn, 87 a 90 cts. Rye, \$1.36. *St. Louis.*—Spring wheat, \$1.75 a \$1.85; choice winter, \$2.40 a \$2.58. Old corn, 97 a \$1; new, 92 98 cts. Oats, 67 a 69 cts. *New Orleans.*—Fair sugar 11½; prime, 13½ cts. Yellow corn, \$1.10. Oats, 75 78 cts. *Baltimore.*—Prime red wheat, \$2.55 a \$2.60. Yellow corn, \$1.35 a \$1.37. Oats, 70 a 73 cts.

NOTICE.

A suitable Friend and his wife are wanted to superintend and manage the farm and family under the care of the Committee for the gradual Civilization and Improvement of the Indian natives at Tunasassa, Cataraugus Co., New York. Friends who may feel their minds drawn to the service, will please apply to Joseph Elkinton, No. 783 So. Second St., Philadelphia. John M. Kaighn, Camden, N. J. Aaron Sharpless, West Chester, Pa. Richard B. Bailey, Marshallton, Chester Co., Pa. Joseph Scattergood, 413 Spruce Street, Philadelphia.

DIED, on the 5th of Eleventh month, 1867, ASHIA SCULL, in the 82d year of her age. "Blessed are the dead which die in the Lord from henceforth: Yea, say the Spirit, that they may rest from their labours, and their works do follow them."

—, on the 30th of Ninth month last, at the residence of his mother in Delaware county, HENRY SHARPLESS, a member of Chester Monthly Meeting, Pa., aged 42 years.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut street.